

COLONIST

(FOR THE COLONIST.)

Wesleyan Methodist Church in Canada and Slavery—Other Churches and Societies.

[Note—Owing to the unjust refusal of the *Christian Guardian* of Toronto, to insert the letter which follows in reply to accusations and mis-statements by it in its issue of Dec. 12th, the letter is now published with some necessary prelatory remarks.]

REMARKS.

There was no human being had a more honest hatred of "American Slavery," than the Father of Methodism, the justly revered JOHN WESLEY—and he had personally witnessed it. His celebrated declaration, so often quoted, that it is the "SUM OF ALL VILLANIES," shews in a brevity of words, his intense hatred of it. But the Methodist Churches in the U. S. have not carried with them, as churches, the same "witness" of a Godlike hatred of the iniquity. There is an exception to this accusation in that church in the U. S., by the secession of a portion of the Ministers who have formed "The Wesleyan Church." They proclaim against the evil—and will have any fellowship with slaveholders, or slave-traders or slave-sellers. They are pure in that respect. Would to God, for the sake of humanity, that all the Methodist Churches Ministers and Preachers were equally so. The Methodist Church in this State is known by name as the "Methodist Episcopal Church," and not, as in Canada, bearing the name of "Wesleyan Methodist." The above secession in the U. S. is an exception.

The Methodist E. Church in the U. S., divided some years ago [in the year 1844 I believe] into two bodies, called "The Methodist Episcopal Church [South]," and "The Methodist Episcopal Church," the latter getting for distinction's sake the word "north" added to the name. The character of the M. E. Church [south], as regards the slave question and slavery, is so notorious, that the mere mention of the circumstance is sufficient—for, "if it, God knows, it is gone, gone, body and soul, to the slave power of the United States." And it is generally believed, not only in the eastern and western states, for northern and western as they are also called but also in Canada, that the M. E. Church [north] is entirely free from any connexion with the slave question. It is not so. In the advertisement by me of "A Minister for Sale" the brief extracts referred to of a recent date, are sufficient to show that it is not so. A volume could be very easily compiled, with facts, which would make the very ears of the Methodists in Canada "tingle," and their blood run cold, at the atrocities committed as to slavery, of which the M. E. Church, [north], as a church, has been, and so far is, a party. I want not to refer to this now—I may again.

I do not think that the members—the people—of the Wesleyan Methodist church in Canada, are aware of the standing of the Methodist churches [north and south] in the states, as to the slave question. They have been kept in ignorance by their weekly organ the *Christian Guardian* of Toronto, now in its twenty-seventh volume [however ably conducted in other respects], of the dangerous and false position of these churches as to slavery. In what number of that paper, and how long ago, will any information be found? But the members—the people—of the Wesleyan church in Canada, will find in the *Guardian* by advertisements, and in articles quoted or extracted from the books and periodicals of the Methodist Episcopal church [north], that their church, the Wesleyan Methodist church in Canada, has a direct friendly and brotherly intercourse in more ways than I wait to detail, with the Wesleyan Methodist Episcopal Church [north]. The head quarters of the latter is at 200 Mulberry-st., New York, [Methodist Book Concern], and that number "200 Mulberry street," will be found far and widely spread in the

any free and happy people as we Canadians are) and the Wesleyan Methodist Church in Canada, has the intercourse as stated and a connection, besides the stronger evidence which follows, all which dare not, with truth, be denied. From the slave State of Texas, South, to the Hudson Bay Territory, North, the complexion of Methodism, with the ministers and preachers, in their churches, &c., on the evil of slavery, varies. Reader, mark the variety. From the warm bowie-knife and Colt's revolver defence of slavery in the South, to the "eliminated silence" and "lullaby wish" in Canada and farther North. But I do not refer to the Methodist members and people of Canada especially. They have hearts—they have wives and children. They would not wish to see wife torn from husband and sold, nor the husband from the wife, nor the child from the parent, nor would they tolerate the babe in the womb being sold, nor the three-fourths or a half, or a part, of a body and soul being sold! Nor, above all, would they wish to see one of their preachers sold, or advertised as "A Minister for Sale"! But these things are done, and countenanced by Methodism, as well as by other churches in the United States. The preachers are to be blamed and deservedly condemned. The people, the members of Methodist churches, wishing to remonstrate, are not; at least some excuse can be alleged for them. Their bondage to their system gags their mouths and their pen! To whom would they complain and be listened to?

But to show further the connection between the Wesleyan Methodist Church in Canada, and the Methodist Episcopal Church (North), I will quote the following from the *Daily Colonist* of 24th December, premising that the establishment where the *Canada Sunday School Advocate* referred to is sent forth, is at the said 200 Mulberry-street, New York:—

"We have received several numbers of the *Canada Sunday School Advocate*, which purports to be published at the Methodist Book Room, King-street, Toronto, but in reality it is printed and published in New York, and is only an edition of the New York *Sunday School Advocate*, with the heading and dates changed to Toronto. But this is not done in all cases. By mistake, we presume, 'New York' is left under the editorial head in one number, while in the same manner, 'Toronto' appears before the editorial matter in another number. These changes are not made with sufficient care to carry out the 'innocent' deception."

Under the date of Toronto, Nov. 24, we observe the following editorial paragraph:

"The general anniversary of our Sunday School Union, for the current year, took place in the cities of New York and Brooklyn, on the 21st, 22d and 23d of October, under circumstances the most gratifying and encouraging."

"This kind of duplicity is most reprehensible, and above all, it is inexcusable in what professes to be a religious publication for the moral instruction of the youth of the country. Consistency is a jewel!"

Farther still, on the above head of connection, the *Christian Guardian* in its paper of 26th Dec., states, in an article explaining the refusal to publish my letter of 14th December, (which follows), being a mere letter of explanation in reply to an article in the *Guardian* of the 12th December, referring to my advertisement of "A Minister for Sale,"—the *Guardian* as said, states: "Mr. Linton says, as a proof of his charge against the Wesleyan Church in Canada, that it 'dimits ministers to the care of the Methodist Church north.' But how does it dimitt ministers to that body? Why in this way only, that when a minister of the Wesleyan Church determines to remove from the country he is entitled to a certificate of his christian and ministerial standing, and then he is left perfectly free to determine for himself respecting his future ecclesiastical associations."

Now, the following is an extract from the minutes of the Conference of the Wesleyan Methodist Church of Canada, held at London, O. W., June, 1855. "Question 9.—What Preachers have withdrawn from the Church this year? Answer.—None—J. G. Witted, at his own request, was permitted to retire, and recommended to the Conference, M. E. Church, N. Y. S. P." What more is volunteered than this, in proof of my statement? But unfortunately it proves more, than what I alleged,—for it proves that the minister, Mr. Witted, had not withdrawn

ment, on several occasions, by the Rev. W. F. Clark, in the "Canadian Independent," of London, C. W. But mark, that paper is not the whole Congregational Church of Canada, of which it is the organ. Some of the ministers of that church have been implicated in this matter—for instance, the Rev. J. T. Byrne, of Whitby, once a Vice-President of the Anti-Slavery Society of Canada, at Toronto. That church is in parts, that is, each organization or congregation, stands by itself,—but their union (voluntary or temporary only, called "Congregational Union") by its declaration in June 1855, at Kingston, resolved very explicitly against the American Tract Society and Slavery, the very opposite however of what was declared, as to that Society, at the Union meeting at Montreal in June, 1854, though, on slavery proper, its denunciations then against it were plain, and an example to other bodies. But the practice of encouraging pro-Slavery Religious Societies, is as plainly wrong.

The erection of a "Maclay College" in Toronto for the regular Baptist Church of Canada, will not save it, if there is a streak of blood in it; nor the avowed declarations merely of the "Christian Guardian," of Toronto, (drawn out by a mere accident and intentional misrepresentations of the objects of my proceedings against the American Societies and Churches, as to their operations in Canada, and as to my said letter of 14th December,) such will not, as yet, save the Wesleyan Methodist; nor will the humane and philanthropic Buxton Mission, O. W., of the Free Presbyterian Church of Canada save that Church from just accusations either, if its organ the "Record" at Toronto, is not more lively on the subject of pro-Slavery Societies; (though it is not remarkable in its piety, truthfulness, loyalty, and sincerity, and a credit to its Editor, W. W. Rehl,) or if the students of Knox's College, Toronto, and some ministers of its church, are not kept from introducing and favoring the American Sunday School Union with its mute literature, or save that church itself by its propping up the publications of the "Presbyterian Publication Board" of the O. S. Presbyterians at Philadelphia, (though they publish pure copies, but also a "mute and silent" literature,) which Board with its church are pro-slavery to the core; all these things will not pass unnoticed, but be marked, and their lineaments well-defined, unless there is a change for a reform in our Canadian Churches and Religious Societies; and British institutions in religious and secular literature more earnestly encouraged by them.

And in passing, the remark may be made, that the "American Bible Union," of 350 Broome Street, New York, under charge mainly of the Baptists of the U. S., with its new translation of the Bible, now being made, and which is also circulated in Canada by its "Bible Union Reporter" (a publication, however, typographically and neatly got up,) such will need a rigid critical observance;—for the memory of Dr. Spencer H. Cone, however learned, with slavery recollections, of the present presidency of an able leader, Dr. Archibald Maclay, or the praises of such a pro-slavery paper as the New York *Chronicle* before referred to, will not do away with the pro-slavery adjuncts of that body of people (exceeding the secession) or its connection with pro-slavery men South and North. The Baptists of Canada are implicated in this matter, as they cannot well deny their connection with this Bible Union, or the Baptist churches which father it. British societies and men of piety and learning in Britain, have been corresponded with from New York, but they should acquaint themselves with the proclivities of the Baptist churches of the United States, as to slavery, and have the rigid critical supervision of that Bible Union, as above suggested. Of course, this same hint should also be taken by churches and learned bodies and societies in Canada. This remark is made without any expression of feeling against a new and authorized translation of the Bible.

The religious organizations in the United States are so notorious for every thing pro-slavery (about half a dozen, excepting, however, including the three secessions previously referred to,) that they should be eschewed and shunned in Canada, as bearing a sinful, dubious, pro-slavery and unevangelical caste.

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Church, C. of Eng.:—Hamilton, 2; the Echo, do. Toronto, 3. The Churchman's Friend do. Sandwich, just begun. 4. Presbyterian, Ch. of Scotland,—Montreal; 5. Ecclesiastical Record, Free Presbyterian, Toronto; 6. United Presbyterian, Toronto; 7. Christian Guardian—Wesleyan Meth.:—Toronto; 8. Evangelical Witness—Meth. New Connection, Toronto. 9. Canada's Christian Advocate—Meth. Epis.—Hamilton; 10. Canadian Independent—Congregationalist, London—11. Christian Messenger, Baptist, Brantford—12. Gospel Tribune, Baptist Union, Toronto—13. Montreal Witness, general, Montreal.—14. Le Semeur Canadien (Protestant.) Montreal.

BIBLE SOCIETY.—Hamilton.—It is to be regretted that this branch auxiliary to the Upper Canada Bible Society should by clerical influence be induced to form an alliance by approval of the "American Bible Society" of Astor Place, N. Y. (Rev. J. C. Brigham, D. D., Secretary), which has been noted for its pro-slavery tendencies, and confinement of its circulation to the exclusion of the slaves and their brethren. The auxiliary had its annual meeting on the 2d January, 1856, and where the agent of the U. C. Bible Society, Rev. Lachlan Taylor, was present. When will the managers of religious societies in Canada open their eyes, to the difference between truthfulness in religion and hypocrisy and dishonesty in propagating the doctrines of the Cross.—January, 1856.

JANUARY 12.

TO THE METHODISTS OF CANADA:—There are four divisions of your Church in Canada, namely: the Wesleyan, New Connection, Methodist Episcopal, and Primitive. Permit me, while the foregoing remarks have been sent to the press before this date, (January 12,) to add these few words. There is no object I have in view, but for the sake of humanity and to help to preserve Canadians from being amalgamated into feeling with the pro-slavery in the neighbouring Republic, by being indoctrinated in sentiment and manners, as well as in false principles, by the circulation of tracts, books, &c., of the nature referred to by me in the above remarks. There is no other object I have, for I am not connected with any organization, or influenced by any party in Canada; and what I have done, has been prompted solely and alone by myself for the above reasons. Earthly rewards I covet not, and my sphere of life, in the backwoods of Canada, for nearly twenty-three years, an early settler from Scotland, on the Huron Tract, has no object of desire, prospectively, than a permission voluntary to effect some good. To you, members of a church originated by a Godly and pious man for a reformation of life and manners in religion, I would earnestly beg your attention to a mild and unpretending letter of Mr. Thomas Henning, Secretary of the Anti-Slavery Society of Canada, at Toronto, in the "Christian Guardian" of the 9th January instant, containing the most striking corroborative facts from Methodist periodicals, of the allegations made by me, and much stronger. The Editor of that paper has, in reference to it, written an article of three columns; but I leave it to any one acquainted with the slave question, or slavery, and with evangelical piety and humanity, to say else of that article than that besides errors in historical statement, it is a wordy, cold, unfriendly and forced explanation of his position, and that of the Wesleyan Methodist Church in Canada, on that subject. The evils complained of were supported by the M. E. church (north), and the division into south and north arose by some objections, singular enough, from the south. It arose on the Episcopal status, how far a Bishop should be allowed to be a slaveholder. The secession of the M. E. Methodist Episcopal Church against slavery, and who formed the "Wesleyan Church," took place before that division. All the allegations and statements by Mr. Henning, are more than borne out and supported in the history of the churches and societies in the United States, as put before the world in that valuable book by Mr. Goodell, "Slavery and Anti-Slavery," before referred to by me, to be read. No one with a spark of human feeling, can rise from a perusal of the facts in that book, without almost—even if a religious man, and especially if a pious person,—a perfect hatred of the clerical profession. We are sorry to be necessitated to write thus. Mr.

gregational Church by a majority) have been declared by American writers "the Bulwark of American slavery,"—which is the present complexion of nearly all these Churches,—and of nearly all the whole of the Religious Societies in the United States,—which latter sustain the system of slavery, under one or both of the two first objectional heads which I have produced against the societies referred to,—for, and please notice this, no publications against the "sum of all villainies," the curse and evil of slavery, have been published, circulated and colported, in the same way as with the other publications, or in any way by the societies referred to.

4. I regret to have observed, that with Churches in Canada having periodicals published under their sanction, such as the Guardian, that with the power of a public press, expositions as to the said societies and also as to slavery have not been made. The secular press on many occasions, has helped to guide the public in this respect,—though, I should think, it is the especial province of a religious paper to guard all the known interests of Christianity, and to act as a public watchman, wherever errors, hypocrisy, deception or iniquity appeared.

5. I am aware that at one time—perhaps nearly twenty years ago—the Guardian expressed itself firmly against American slavery, and also I am aware that the Wesleyan Church of Canada has published what I believe a pure edition of the celebrated book "Mammon," by the Rev. John Harris, wherein slavery is alluded to, and I am aware (and this may be the first time publicly noted) that the American Tract Society has not in the Union published a pure copy of the same book, but has meddled with and expurgated some of the expressions as to slavery; but the Wesleyan Church on it at its last conference, in June, 1855, to take any action as to the slave question, though the New Connection Church did; and the tenor of the article "A novel accusation," which causes this letter to be written, does not conceal from me, but reveals, that there is not in it a heart-felt hatred of slavery, or a just Christian condemnation of those—Churches and Societies—who support directly and otherwise the vile system of Slavery. The lukewarmness displayed by the writer of the article will, to an observant mind, show that the indignant feeling against the pro-slavery proclivities of a portion, at least, of the Meth. E. Church (north) is wanting. If the writer of that article on its repudiation, can open his heart to his Maker, a God of righteousness and justice, and ask His blessing on his endeavors so to slur or slide by the question at issue, all I say is, "may God forgive him." The other Churches in Canada besides the Wesleyan Church, have to answer for their standing as to this question, and were I permitted at this time to extend my remarks, the blush of shame might well be mantled and show itself, and therefore be pleased to note that I did not blame your Church alone. There are other Siloamites."

6. Having given the above general allusions in *limine*, I now come to the *res gesta*, otherwise the marrow of the question, which the advertisement by me titled "A Minister for sale" evolved, namely, that the Methodist Episcopal Church (north) of the United States, as a Church, has not yet purged itself from the vile sin, the "sum of all villainies," of slavery, though their people and the public generally, had been made to believe or understand that it had, and which the writer of said article "a novel accusation" would endeavor, however wrongfully, to impress Canadians also, that the said Church had. And in connection with that question, I had stated, in said advertisement, that "the Wesleyan Methodist Church of Canada,—(of which the Guardian is one of its periodicals, and a valuable one I admit,) "fraternises with and recognises the M. E. Church north,—sells and circulates its periodicals, and admits ministers to its care,"—all which appears to be admitted, and not denied, by the writer of said article. The above is the accusation I made against the Wesleyan Church of Canada, and not as having reference to the publications of the A. Tract Society, as the A. S. Union. The said writer has changed the *venue* as it were,—has put a new accusation, for me, in place of the one I made in said advertisement, and I hope there is some-

"A Minister for Sale."

THERE is an Advertisement in a Kentucky paper of one for sale. He was a slave to a man recently deceased. It is inserted in the advertisement that he holds a License to preach, and every Reporter—London, Eng.—last August, 1855. It is to be supposed that such a "chattel" as the above, will afford "a good spec," in Kentucky and other places in the Slave States,—and is published in Canada as one fact, however glaring, pitiful and degrading. The authority is indisputable, for the Reporter is published "under the sanction of the British and Foreign Anti-Slavery Society," London, England,—our "Free and happy land." No publication of the A. S. Tract Society or of the A. S. Union, giving information to explain the matter of the slave question, or to awaken feelings as to the subject of slavery, is published by either, and that in their own land where American slavery perpetuates such a sale! That a fact as this sale has a counterpart, is furnished in the Reporter of 1st September, 1855,—and there is no undoubted proof, by the Rev. B. F. Seagraves, a Presiding Elder in Western Virginia, who states (and he says so, in italics, "I speak of that which I do know, and which I who dare say," that slavery has for years and days at this time, in the State of Kentucky, and in the M. E. Church North, any more than in the Church South. Here in Missouri, Arkansas, Kentucky and Virginia, a slaveholder is admitted into the Church. Not a class freely as any one else"—and further on, it is stated in the authority of the New York Tribune, "a highly esteemed member (minister) of the North Indian Conference," who says, alluding to those who believe that since the division of the M. E. Church into north and south, they are now entirely free from all connection with slavery and all slave-trade, "I will add, I do not think a person who is in good standing in our Church, who, a few months since, sold a slave to a southern slave-trader—the most despicable character on the continent—and when that slave was delivered to his new master, they had to it: him and for of him, and they him on a dory, and send him in this way to the steamboat that was to convey him south to the New Orleans slave market. And in the same city where the above instance occurred, there are many days that slave open or prison, a slave left there for sale to the highest bidder, whoever he might be, either a St. Clair or Le-gre, all the same; after a few days, this slave was purchased by one of his old neighbours, who was not willing to see him so sold and under his feet, and he stood in the street, a slave left there for sale to the highest bidder, whoever he might be, either a St. Clair or Le-gre, all the same; after a few days, this slave was purchased by one of his old neighbours, who was not willing to see him so sold and under his feet, and he stood in the street, a slave left there for sale to the highest bidder, whoever he might be, either a St. Clair or Le-gre, all the same; after a few days, this slave was purchased by one of his old neighbours, who was not willing to see him so sold and under his feet, and he stood in the street, a slave left there for sale to the highest bidder, whoever he might be, either a St. Clair or Le-gre, all the same; 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the Wesleyan Methodist church in Canada, has a direct friendly and brotherly intercourse in more ways than I wait to detail, with the pro-slavery Methodist Episcopal Church (north). The head quarters of the latter is at 200 Mulberry-st., New York, [Methodist Book concern], and that number "200 Mulberry street," will be found far and widely spread in Canada, in the books, &c., of the Sunday School libraries, Sunday School Advocate, and in other books, tracts, and papers. Their weekly organ, published at Mulberry street, New York, is called the "Christian Advocate and Journal." It is in its thirtieth volume, and apparently ably managed. "The Methodist Book concern," (however odd) is the title also of the establishment.

The name "American Sunday School Union," of Chesnut street, Philadelphia, will be noticed in the title pages also of books, &c., and this is a notorious pro-slavery society,—amongst whose various books, tracts, periodicals, Sunday School libraries, spelling books, question books, and hymn books, *not one sentence or word*, against the "sum of all villainies" [slavery], will be found,—but I have found the "fourth of July" hymn in them, and various republican songs,—also the undoubted evidence of a republican basis in that Society, (as we should expect and not wonder at either,) in their spelling book, in their "Sunday school Journal," and "Youth's Penny Gazette." These publications also widely circulated in Canada, are all mute and silent on the "sum of all villainies." And the "Sunday School Advocate," and the books, &c., of the Methodist Episcopal church (north) circulated also amongst the Methodists of Canada—commended, praised, and lauded, quoted from and referred to, by the Christian Guardian at Toronto, the organ of the Wesleyan Methodist church in Canada, they are also mute and silent on the "sum of all villainies," the curse and eye sore evil of the United States, besides being also foreign and republican in their basis.

The Ministers and Preachers [two distinct appellations, and two distinct classes] of the Wesleyan Methodist church in Canada, may know of the above—but I do not think that the members—the people—of the Wesleyan church in Canada, know of these things.—How can they?

More than this,—yea more,—the Methodist Episcopal Church (North) of 200 Mulberry-street, N. Y., communes and fraternizes with the Methodist Episcopal Church (South)—extracts and quotes their papers, &c., and does not hold up the detestation—which they ought as a professedly God-loving and neighbour-loving people—against the sin and evil, the social curse, of slavery. No. In all the variety of Sunday School books, other religious books and periodicals of the Methodist Episcopal Church (North) sold and circulated in Canada, containing the republican basis, of course, and recommended by the Wesleyan Methodist Church in Canada, and sold at the "Wesleyan Book Room" in Toronto,—no condemnation is made, no explanation or history is given,—no reference for information for old or young, general or brief,—of slavery or of "American Slavery,"—the silence of the grave is observed throughout on that subject.

And so it is also, in the same way, with the American Tract Society of New York, whose "Child's Paper," "American Messenger" (these are monthly periodicals), or other books, tracts, hymn or song books, &c., having in their system also a republican basis,—these all are equally silent as the grave on that sinful question of slavery, and are largely circulated in Canada. (The outrageous republican basis of this Society can be easily seen in "Home Evangelization," pp. 171, by the American Tract Society.)

Thus, then, we have the character of the Methodist Episcopal Church (South)—the Methodist Episcopal Church (North), and the Wesleyan Methodist Church in Canada, as to their publications,—so sold and circulated, republican basis and all, as referred to,—briefly before us. The Methodist Episcopal Church (South) is clear as the sun at noon day, in favor of slavery,—the Methodist Episcopal Church (North) does what has been represented, and apparently recognises the circumstances as further stated in the advertisement. "A Minister for Sale,"—(enough to warm the blood of

ers have withdrawn from the Church this year? Answer.—None.—J. G. Witted, at his own request, was permitted to retire, and recommended to the Conference of the M. E. Church, N. Y. S. S. What more is wanted than this, in proof of my statement? But unfortunately it proves more, than what I alleged,—for it proves that the minister, Mr. Witted, had not withdrawn from the Canada Methodist Church when he was limited to join the M. E. Church (north) at Iowa. It thus, unfortunately for the Guardian's statements, shows most distinctly, that the Wesleyan Methodist Church of Canada reckons itself as being the same as the M. E. Church (north). Now as my former statement was falsely denied by the Guardian, though its truth is now more than proved, I will add here, briefly, some instances more, of the strong connection, or desire of connection, of our Canada Methodist Church with the pro-slavery M. E. Church (north).—(said minutes). "Resolved, That the Preside of Conference and the Rev. R. Jones be delegates from this Conference to the next General Conference of the Methodist Episcopal Church in the United States,"—and in the Pastoral Address to the members it is said, (said minutes).—"The presence of several ministers from our Church in the United States has given this Conference a more than ordinary interest, and we have never felt more than now to rejoice in the *oneness*, vitality, and glory of our beloved Methodist—signed by order, &c., Enoch Wood, President." The proof therefore of connection is direct, not inferential, as the Guardian would wish to be believed. But a reference to the history of the Wesleyan Church in Canada, will show that the connection with the M. E. Church of the U. S., began at an early period, and continues so far, as above stated. It is undeniable.

The Guardian perhaps, was under the impression that by the non-insertion of my letter of 14th December, and by the publishing of the two evasive, and untruthful articles, in that paper of the 12th and 26th December, a gloss, a silencer would be put on the matter, and that the Wesleyan Methodist Church in Canada would be freed from the imputations made; especially too, as such affected their Preachers and their establishment as at present conducted,—and thereby hood-wink and blind the people—the members—of their several churches.—But that paper has been mistaken. These times are not those, wherein an intelligent and generally educated people, are to be led from forming a correct and honest opinion on all religious organizations and their proceedings and connections. For the Wesleyan Methodist Church in Canada is not the only church,—no, they are not the only Siloamites.

Stepped as strongly in the question, stands the Baptist Church in the United States—with its prominent pro-slavery weekly periodical, called "The New York Chronicle," which styles itself as the "largest and best printed Baptist paper in America"—published at Brime Street, New York—and the Baptist Church has a similar secession also as in the Methodist; and there is the Presbyterian Church, Old School and New School. There is no need to conceal the fact, for the Presbyterian Church Old School, whose head-quarters are at 265 Chesnut Street, Philadelphia, (and 23 Centre Street New York,) is equally guilty. (And here is to be noted a secession also, for the Free Presbyterian body of the United States have no share in the iniquity.) But the great numbers in the Baptist and Methodist Churches in the United States, and the easy access thereto by the people, who value a religious title or name, although bloodstained by the church, (the name of religious influence and of being a Christian (!)—so easily obtained and blazoned forth to the world,) all has its influence by strength of numbers and name (leaving principle aside) to rivet the chains of slavery; and having as well a mounted power, to send forth to Canada—into moral, rhetorical and loyal Canada—the spurious, mutilated, expurgated, and mute religious literature, which has inundated many parts of it, without any protest by any of the religious periodicals in Canada, of its nature or composition. Let this last sentence be pondered upon, with the exception but since September, 1854, a few notices by some of these periodicals have been given. It is the secular press we are indebted to chiefly not to the church, in this matter. I, however except the just and manly declarations of senti-

The religious organizations in the United States are so notorious for every thing pro-slavery, (about half a dozen, excepting, however, including the three Secessions previously referred to,) that they should be eschewed and shunned in Canada, as bearing a sinful, dubious, pro-slavery and unevangelical caste. The writers, with their proofs, in the United States, declare it so,—and we, Canadians, should not foster a wish (father to the thought with some) for a connection, when our own people in Britain and Ireland, churches, societies, and publications, in religious matters, are ready to give a more sure token of a true Christian honesty, as to all things sinful and evil, than apparently can be obtained in the religious organizations of the neighbouring republic. There, in the latter, it is declared, and cannot truthfully be contradicted, that "the American churches are the bulwark of slavery," and also, that slavery would not be tolerated one hour, if it was not upheld by the churches! [Barnes.]

Far, far, are our thoughts from any wish but for good, towards the Wesleyan Methodist Church in Canada, whose pro-slavery connections have caused the necessary remarks.—We have objections in another way, as we belong to another religious body. But we admire the zealous efforts of the Methodist Church, to pioneer the lonely parts of our Canada, and to carry the tidings of a Gospel of peace and good will to man, to places where other preachers may not be the first to proclaim such. That my feelings are not unfriendly, I can refer to my said letter, to the references there. But why do the ministers and publications of the Wesleyan Methodist Church not proclaim all the truth, and denounce on fitting times, such gross enormities as they are complained against of omitting, and apparently evading?

Still I protest, as a British subject, against the encouragement amongst us, of the desire to circulate and sell religious books, &c., of the societies referred to, with their republican tendencies. If certain of the religious bodies of Canada continue to encourage a foreign religious and Sunday school literature, tied and silent as stated,—there is much need for such statements being made, by way of remonstrance, as I have done—and to insist on a change in policy in Canada, with certain religious bodies, who seem to revel and delight in disseminating American religious literature, and American Sunday school education books, with all their tendencies, although a very wide field for purchase is open through the Religious Tract Society of London (England) whose large catalogue of eight pages displays variety enough, and can be seen at the Upper Canada Tract Society's store, Toronto,—and failing that London Society, there are other sources from Britain and Ireland.

Let these questions in conclusion be thought of—

1st. Owing to the position of the M. E. Church (North) with its pro-slavery tendencies and actions in its midst, and the desire to preserve that oneness and sameness of character with it, as evinced by the Canada Wesleyan Methodist Church (as before quoted) Is there a probability that the Canada Methodist Church, by its ministers and preachers, is tied down to observe a certain course of procedure in deference to its pro-slavery sister church of 200 Mulberry street New York?

2. Have the members and people of the Wesleyan Church in Canada, any way of being heard or a change when desired, to be freed from all connection, or fraternisation, with any pro-slavery church or society?

J. E. L. Strathairn, C. W., December, 1855.

READER.—Consult these books—"Slavery and Anti-Slavery" pp. 606, 3d edition by William Goodell, N. Y.—"The American Slave Code" pp. 431. 3 edition by same author,—and "Inside view of Slavery" by Dr. Paines pp. 318 (if you can read the latter for its facts of horror)—see also list of publications published by me.—At Jewett and Co., Boston, and at the Anti-Slavery Depository, 48 Backman street, New York. Every variety of truthful works on Slavery can be had, with catalogues. RELIGIOUS PERIODICALS IN CANADA.—1. The

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